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# A CHRISTIAN'S LIFE-WORK

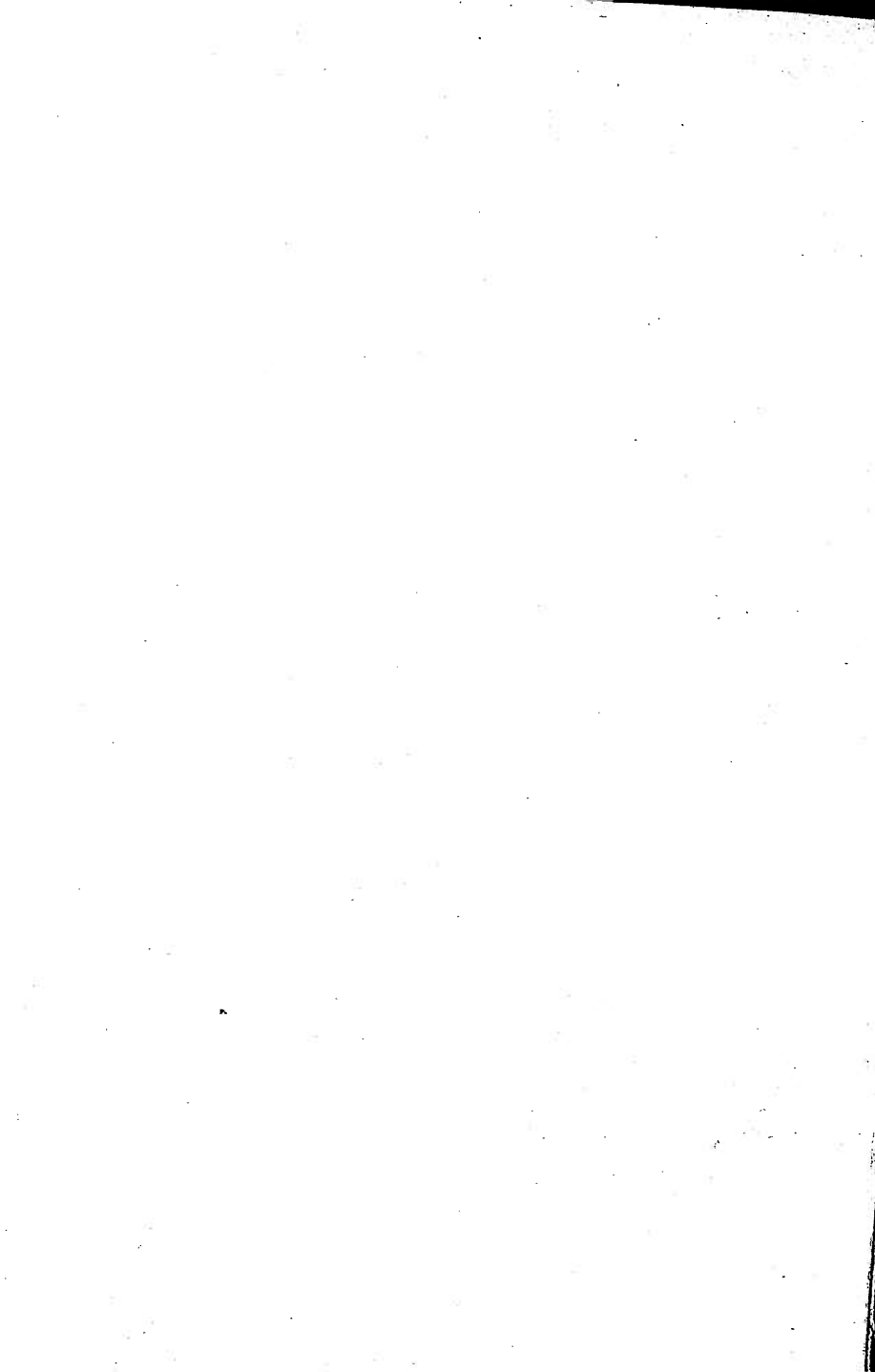
*A Suggested Plan for a Project for  
Young People's Groups*

By

ERWIN L. SHAVER



THE UNIVERSITY OF CHICAGO PRESS  
CHICAGO • ILLINOIS



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IN RELIGIOUS EDUCATION

EDITED BY

ERNEST D. BURTON      SHAILER MATHEWS  
THEODORE G. SOARES

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CONSTRUCTIVE STUDIES



## A CHRISTIAN'S LIFE-WORK

THE UNIVERSITY OF CHICAGO PRESS  
CHICAGO, ILLINOIS

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**GIFT OF  
SHAILER MATHEWS**

## A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,  
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

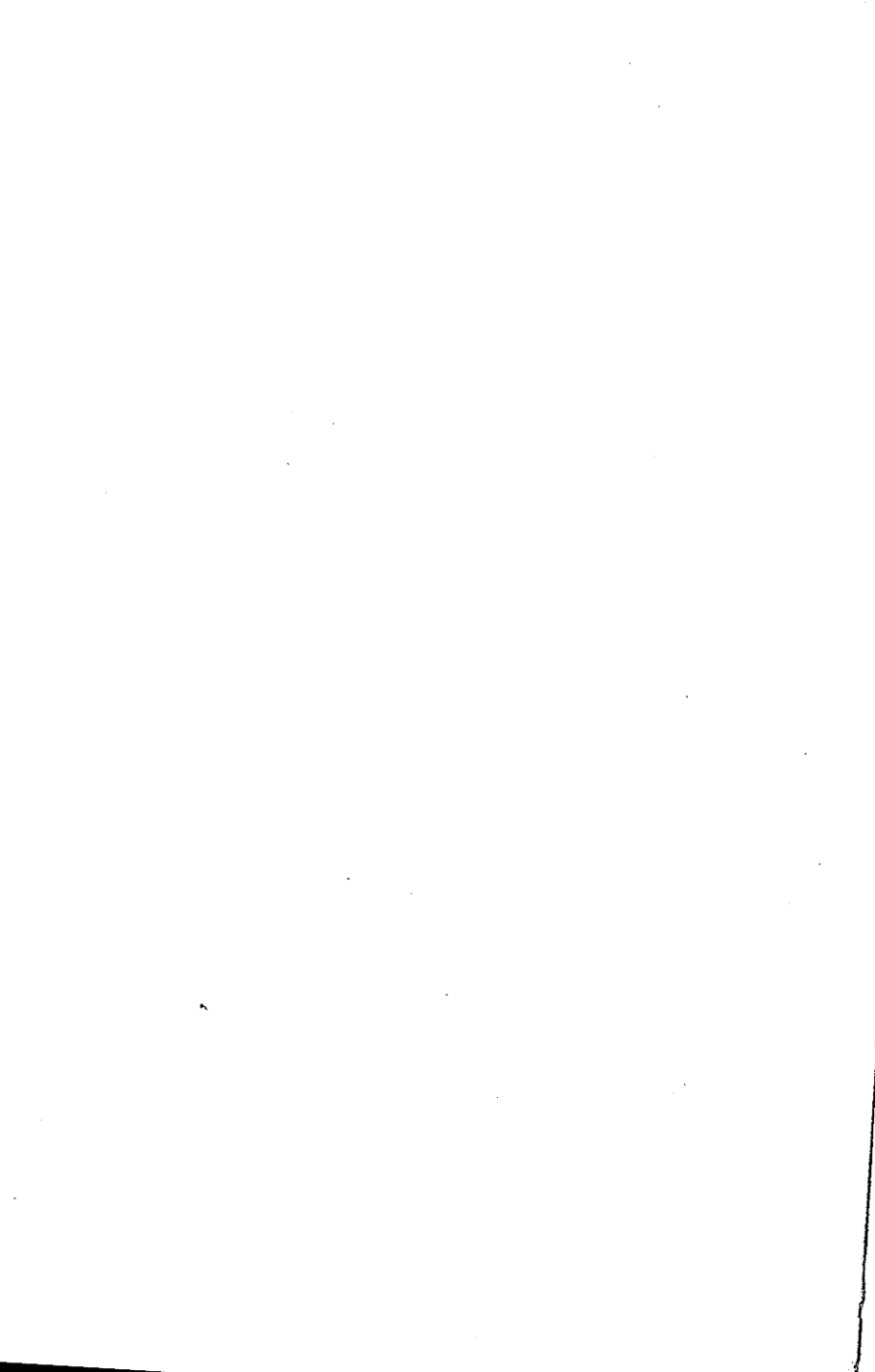
It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.



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## INTRODUCTION

The choice, or rather the discovery, of a vocation is one of the most important and pressing problems which you will have to solve. Only think for a few moments on the successes and failures of your older friends in this respect and you will agree with the statement. Whereas the matter of the proper life-work was formerly determined by the family into which you happened to be born, or by the ambitions which relatives and friends had for you, and is too often influenced largely by the forms of work carried on in your immediate community, there is now a growing feeling that there are other factors that should be considered.

The thesis of this course is that the determining factor in the discovery of the right kind of life-work is the inborn capacity, or talents, which God has given us to do some things better than others. This course is planned to help you find that form of life-work for which God has equipped you and then to use that life-work as a means of co-operating in the building of a Christian world.

## GENERAL SUGGESTIONS AS TO ORGANIZATION

1. Include in your group boys and girls of high-school or college age. Both boys and girls may unite as one group, or two sections may be formed to study different vocations. Both arrangements have worked successfully. In some cases, pupils younger or older than these ages may be included if their interest and experience warrant it.

2. Arrange for a regular meeting place and for the number of sessions most suitable for all. Some groups may be able to meet as often as three times a week, others but once a week. Extra meetings, such as those for observation trips, for the preparation of committee reports or for consultation with a vocational psychologist, may be included as the project proceeds. Church-school groups would do well to use a Sunday-evening hour for an informal talk, have an observation trip as an activity during the week following, and a discussion hour the Sunday morning following, based both upon the talk by the speaker and what is seen on the week-day trip. A suggested time schedule is given later (see "Suggested Programs," A).

3. A fellowship supper or lunch lends informality to meetings of this type for young people

and may be arranged in connection with evening meetings either during the week or on Sunday.

4. In the execution of this project you will need to organize your group. Officers and committees will be needed to do effective work. Since organization is of value only when it is working toward an end, its use in this manner is most effective.

5. Select as your associates in this enterprise the best men or women you can find who are considered successful in their particular life-work, when measured by the Christian standard of success. Use each one to make the informational talk on his or her vocation and also to act as a friendly counselor when the vocation is under consideration on the observation trip or in the discussion meeting. If, in the case of certain vocations, an adult leader is not available, an interested young person may take the lead in presenting and discussing the vocation. This has been found to work acceptably and often intensifies the interest.

6. Since the plan involves taking up the vocations in which the members are most interested, a list of those to be considered should be made by having each one express his first choice, second choice, etc., and then selecting those preferred by the group as a whole. In a period of thirteen weeks, ten vocations could be taken up, leaving at least one meeting as introductory and two meet-



ings for purposes of summarizing principles and making plans for a fellowship banquet, a special church service and a consecration-communion service.

### SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

1. A thoroughly educational approach to the examination of each vocation suggests a variety of activities for the group. As suggested above, these should be:

a) A meeting in which the central element is an informational talk setting forth the vocation from the Christian standpoint—what it requires in the way of abilities and talents, its joys and hardships, its opportunities for service, its temptations to selfishness, etc. If a special meeting is not possible for this purpose, such a talk could be given in place of the discussion of the topic at the Young People's Society meeting, at the morning worship service of the Young People's Department of the Sunday school, or at an evening church service.

b) A visit to the place where the vocation is being carried on. For example, visit a doctor's office and a hospital, a lawyer's office and a court, an architect's office and a bridge or building in process of erection, and so on. Have the doctor, lawyer, architect, or other helper explain what is going on, giving particularly a Christian interpreta-

tion of the vocation. If such a trip is not possible, arrange to have the speaker bring with him to the meeting tools, pictures, or such other materials as will make vivid the nature of his work.

c) A meeting for group discussion of the vocation following the talk and observation trip, so that the questions brought up may be discussed more intelligently. In connection with a consideration of each form of life-work, such questions as the following should be considered:

1. What particular qualifications [talents] are demanded of one who enters upon this vocation?
2. What kind of training and preparation does this kind of life-work require?
3. What opportunities are there for the practice of this calling?
4. Does it pay sufficiently? [Upon what principles should the factor of remuneration be considered?]
5. How will it affect one's place and manner of living?
6. What does the vocation contribute (*a*) to society at large and (*b*) to the individual who follows it?
7. Does it set any hindrances to social or individual growth?
8. What help do the teachings of Jesus give us in evaluating this form of life-work?
9. Who have "made good" as Christians in this form of life-work? How?

The method of conducting this discussion meeting is further illustrated in the case of one typical vocation under the heading "Suggested Programs, B. The Christian Physician."

2. In addition to the foregoing meetings, other activities may be undertaken such as:

a) *Interviews* with vocational psychologists and others who are particularly fitted to give counsel. In our larger cities and sometimes in smaller places there are those who can give examinations as to vocational fitness. In many of our high schools and colleges some teacher is given the responsibility of guidance along this line. Whatever of such help is available should be obtained, for it will prove an important element in a happy outcome of the project.

b) *Self-analysis*.—Every member of the group should make an impartial analysis of his abilities. Blanks to aid in such self-measurement are prepared by various agencies (see "Reference and Source Material," IV).

c) *Reading and meditation*.—Likewise, while the project is under way the members should do special reading (see "Reference and Source Material") and spend some time in thoughtful meditation and prayer.

d) *A group record*.—Keep a record of what your group undertakes and accomplishes. Such a total record would include the secretary's minutes of the meetings; a scrapbook containing pictures, clippings, and copies of programs; accounts of speakers' talks, papers, and reports prepared by the members; and all material recording the dis-

coveries of the group. Such a record would serve as an exhibit for display to your parents and friends at the final program, and in every case should be preserved in the church-school library for the assistance of other groups.

*e) Worship.*—In connection with most of the regular meetings at the church there will be opportunity to provide for worship. The interest in the project because of its practical nature will furnish the best possible background for prayers, choice of Scripture and hymns, and other elements of a worship program.

3. After the various vocations have been considered, you are then ready for several final meetings in which conclusions may be summarized, results conserved, and an impressive ending provided.

*a)* At least one and possibly more discussion meetings should be held with the aim of arriving at some statement of purpose with reference to your life-work. Too often we begin with principles rather than to let these follow from experience with concrete situations as is proposed in this plan (see "Suggested Programs," C).

*b)* A life-work banquet would no doubt be found a delightful affair and has great possibilities. At such an affair the guests of honor might well be the various older friends who have made the vocational talks and served as counselors in the project,

together with parents and close friends of the members of the group. Some of the material wrought out by the discussions and observation trips could be used for a program at this banquet (see "Suggested Programs," D).

c) A very fitting ending which such a project deserves is that of taking over a regular morning or evening church service. At this service the young people present a program which they themselves have prepared. In such a service the "Statement of Life-Purpose" prepared by the group would fit in as a response to a charge given by the pastor or other leader (see "Suggested Programs," E).

d) Either in connection with such a service as the foregoing or at a separate time, a consecration-communion service could be held primarily for the members of the group and their friends. In this service the group could choose from their membership those who are to serve as acting deacons (see "Suggested Programs," F).

## SUGGESTED PROGRAMS

### A. SCHEDULE OF MEETINGS

#### *First week*

Sunday morning: Presentation and discussion of the plan

Sunday evening: First vocational talk: "The Christian Doctor" [lawyer, architect, business man, etc.]

Midweek: First observation trip [to doctor's office or hospital or both; or place of work appropriate to vocation presented previous Sunday evening]

*Second week*

Sunday morning: Group discussion of vocation presented the previous Sunday evening and observed during the week past

Sunday evening: Second vocational talk

Midweek: Second observation trip

*Third to eleventh week:* Foregoing plan continued with remainder of the vocations selected

*Eleventh week*

Sunday morning: Discussion of tenth vocation

Sunday evening: Presentation and discussion of plans for remaining meetings

Midweek: Meetings of committees on banquet, church service, communion service, or for other business relating to the project

*Twelfth week*

Sunday morning: Discussion of principles of choice [see "Suggested Programs," C]

Sunday evening: Foregoing discussion continued and reports of committees

Midweek: Committee meetings

*Thirteenth week*

Sunday morning: Preparation and adoption of "Statement of Life-Purpose"

Sunday evening: Discussion and adoption of reports of committees on banquet, church service, communion service, etc.

Midweek: Life-work banquet [see "Suggested Programs," D]

*Fourteenth week*

Sunday morning or evening (church hour): A Young People's Life-Work Service [see "Suggested Programs," E]

Sunday afternoon: Consecration - Communion Service [see "Suggested Programs," F]

NOTE.—If such a schedule seems too ambitious an undertaking and only one or two sessions a week can be held, be sure to provide the elements of (a) informational talk, (b) observation trip (or use of illustrative material by speaker), and (c) discussion by the members of the group. There may be many groups who will want to discuss more than ten vocations. In that case, the program can be made as long as desired, although care must be taken to avoid loss of interest through monotony. Also be sure to include the several concluding meetings and programs.

## B. THE CHRISTIAN PHYSICIAN

As illustrative of the possibilities in discussing the several vocations from the Christian standpoint, the suggestions below are given for the topic, "The Christian Physician." In the discussion, the purpose is to enlighten the members of the group with reference to the work of the physician and also to emphasize the several ways in which one entering this profession may follow Christian principles. The group is supposed to have had a talk from a Christian doctor and to have taken an observation trip.

1. The leader may open and carry on the discussion by means of the questions given above un-

der "Specific Group Activities," 1c. In addition, he may put before the group such questions as:

1. What are the ways in which a doctor can render Christian service?
2. What temptations come to a doctor to do un-Christian things?
3. What instances do you know of Christian physicians who have been extremely sacrificial in following their vocation?
4. What do you think of a doctor's adapting his fee to his patient's ability to pay?
5. Is the practice of Christian principles in the medical profession affected by the tendency to specialization? If so, how?
6. What does the degree of D.P.H. (Doctor of Public Health), given by several of our leading universities, signify as to the direction being given to the doctor's profession in making a more Christian world?
7. Is the doctor's contribution to society recognized and appreciated by the community at large?
8. What is the opportunity for service for a doctor on the mission field?
9. Should doctors, who are doing research work to discover new ways of combating and preventing disease, be subsidized?
10. Have any doctors in our community or elsewhere done work which deserves a letter of appreciation from our group? Or one of condemnation? What action shall we take?

It is quite likely that members of the group will have questions to ask the doctor, the leader or one another. This is to be encouraged as long as the questions are to the point.



2. Part of the hour might be used for the presentation of reports on magazine articles or books, particularly accounts of how doctors have given their lives in fighting such diseases as yellow fever, trench fever, cancer, bubonic plague, and sleeping sickness. The work of Dr. Grenfell in the Labrador, Walter Reed and his associates in Cuba, or stories such as those given under "Reference and Source Material," VI, will be found especially interesting.

3. Biblical material is suggested by the life and work of Luke, the Physician, the instances of healing by Jesus and his many statements as to principles of service.

4. The discussion might well close with a prayer embodying the best thoughts expressed, with special reference to the place of the doctor in a Christian society.

#### C. SUMMARY OF PRINCIPLES

In the schedule of meetings above, two full periods and a portion of another are suggested for a summary of principles. It is hoped that out of the discussion there may grow a statement of life-purpose which will be framed by the group and which they may be willing to sign as representing their decision with reference to the principles to be followed in their choice of a vocation.

1. In coming to a decision such questions as these will start thinking.

1. How is one's life-work purpose affected by such matters as the necessity for leisure time, an adequate standard of living, being near friends, overcrowded or new fields, ambition to succeed, desires of parents and friends, the service of humanity, the profession to be a Christian, etc.?
2. What is success?
3. What constitutes a happy life?
4. What are the goals of life which are likely to be affected by one's choice of a life-work? List them in order of their importance.
5. How should a Christian state his purpose with reference to his choice of a life-work?

2. In addition to statements of Jesus, help will be found in such books as Doxsee, *Getting into Your Life-Work*, especially chapter xiii; Harris and Robbins, *A Challenge to Life Service*, especially chapters vi and xii; and Horton, *Out into Life*.

3. The life-work decision to be formulated might contain several brief paragraphs representing the thinking of the group. After one session of discussion a committee might make a formulation for the group's acceptance, rejection, or modification. The statements of purpose given under "Reference and Source Material," X, are only suggestive. The group should make their own.

## D. A LIFE-WORK BANQUET

Stir into flame the gift of God that is in thee.

—II TIM. 1:6

## MUSIC

TALKS<sup>1</sup>—"What We Have Gained from the Life-Work Project"

a) By one of the adult counselors [lawyer, architect, etc.]

b) By the leader of the group

TALKS<sup>1</sup>—"Why I Am Going to Be a Christian Business Man" [minister, teacher, journalist, etc.]

a) By three or four members of the group

## MUSIC

TALKS<sup>1</sup>—"What We Have Gained from this Life-Work Project"

a) By one of the members of the group

b) By the pastor

ADDRESS—"Making Good as a Christian in One's Life-Work"

a) By a special outside speaker

## READING OF STATEMENT OF LIFE-PURPOSE

a) By the secretary or chairman of the group

PRAYER—By the pastor

I am in the midst of you as he that serveth.

—LUKE 22:27

## E. A YOUNG PEOPLE'S LIFE-WORK SERVICE

The value of this service depends both upon careful planning and the extent to which it is a young people's service by and for young people. Since the purpose is to have the church members

<sup>1</sup> Talks limited to five minutes. If the program is too long, take out some of these numbers. The foregoing is only suggestive, and the program must be made to meet local conditions.

as a whole share the experience which you have been having, the service should be held at the time of a regular church service, preferably at the morning hour. As local conditions will have to determine the details of the program, only suggestions are given by which your committee may be guided.

1. The group should attend the service in a body and sit in a specially reserved section near the front. The chairman should preside at the service, and a young people's choir and ushers should be used.

2. The music for the service might include a processional and recessional, special numbers by the young people's choir, and hymns particularly appropriate for young people's gatherings, such as:

O Master, Let Me Walk with Thee  
Take My Life and Let It Be  
Be Strong, We Are Not Here to Dream, to Drift  
Fight the Good Fight  
Jesus Calls Us o'er the Tumult  
Just as I Am, Thine Own to Be  
Lead On, O King Eternal  
The Son of God Goes Forth to War  
O Jesus, I Have Promised  
Where Cross the Crowded Ways of Life, etc.

3. Suggested Scripture passages are Matt. 19:16-22, 20:20-28, 25:14-29, 25:31-46; Luke 22:24-27, etc.

4. The prayer should be prepared by the committee specially for the occasion and embody the thoughts of the young people regarding a Christian's decision as to his life-work. It should be read by the chairman as reverently as possible.

5. A call to worship preceded by a brief statement of the purpose of the service should be prepared in advance, and be given by the chairman. Such a statement and call will be helpful in preparing those present to enter into the spirit of the service.

6. The sermon by the pastor should be in the nature of a charge or commission to the group. Suggested texts are Matt. 25:19; Luke 2:49b; Luke 22:27b; Acts 13:36a; II Tim. 1:6, 2:15, etc.

7. Following the sermon, let the group stand and either let the secretary, stepping forward, read the "Statement of Life-Purpose" for them, or let them repeat it together. They could then conclude with a verse of some good young people's hymn which suggests answering a challenge. After this, let the pastor offer a brief and appropriate prayer while the group remains standing. Then let the whole congregation rise and sing an appropriate closing hymn.

#### F. A CONSÉCRATION-COMMUNION SERVICE

In general the plan for this service will be that followed in the local church, but with special em-

phasis on the young people and the theme of life-work. The committee of the group in conference with the pastor should make the plans. Hymns, Scripture, and other features will be those suggested for the church service. A brief sermon or talk, if included in the program, should not take the emphasis away from the communion, but point to it. In the administration of the communion let the pastor be assisted by four young people, specially commissioned at a church service or at the early part of this service. The form of this commission should be worked out by the committee in charge of this service. One church has used the following form which may be suggestive:

### CONSECRATION SERVICE

#### MINISTER:

Dearly Beloved: It is recorded in the Book of Acts that in the days when the disciples were multiplying, and the duties of the Church had become diversified, the Church chose men of good report, full of the Spirit and of wisdom, to assist the ministry in the care of the poor, and in divers temporal affairs, while the Apostles gave themselves to the ministry of the Word; and that the deacons thus chosen by the Church were set before the Apostles, who laid hands upon them and prayed, thus setting them apart in the presence of the Church to the duties of their honorable office.

In like manner this Church has chosen you for a special commission which you will perform at the Young People's Communion Service this day, and for which you are now presented for your public consecration.

You are charged to remember the sacred office to which you are called and to conduct yourselves worthy of the faith which is in Christ Jesus. Do you promise thus to live, and faithfully to serve the Church, the Lord assisting you?

Answer: I do.

(The congregation will stand.)

Believing these young men to be worthy of this high office, this Church has chosen them to this honorable service, so now let the Church unite in prayer for the blessing of God upon them in the work to which they are now commissioned.

[Consecration prayer by the pastor.]

[Senior deacons will place their hands upon the heads of the young men for the consecration prayer.]

## INSURING CHRISTIAN-EDUCATION VALUES

It is not sufficient for you merely to do the things outlined above. All these activities must have value for Christian character development. To insure such an outcome the following directions are given:

1. Although your leader in such an undertaking as this is not expected to be an expert on vocational guidance, nor have an extensive knowledge about specific vocations, he can organize and lead the project. For much specific knowledge he is to call in specialists. His own task is to help plan the project, to lead discussions, to help in summing up

findings, and to keep before the group a Christian interpretation of the life-work problem.

2. To this end he should organize his material in advance so as to have ready a tentative plan for each forward step using the writer's plan only as a guide. Let him keep a notebook, gather clippings, and take account of worth-while material which may be useful at some future stage of the project. After having led such a group once, he will have an ever growing amount of good reference material and experience upon which to draw.

3. It will be found helpful to secure the co-operation of local public-school teachers, Y.M.C.A. workers, and others who are interested in young people.

4. The leader should not lose sight of the fact that his greatest contribution to the success of this project lies in the emphasis he lays upon Christianizing the matter of vocational choice. By comparing the worker who is un-Christian with the one who is Christian, by suggesting Christian principles of selection as the various occupations are considered, and by illustrating these principles with the lives of Christian leaders in all the vocations, he can render excellent service to the group.

5. In the entire undertaking there should be the largest possible amount of active participation by the members of the group. To the extent to which there is this outgoing and effective interest,



the project will result in Christian growth. The leader should urge the members of the group to contribute their personal experiences and provide for reports on special topics and problems.

6. The value of the observation trips should not be overlooked. Although the entire group should take these trips, their value even to a small number makes it worth while. Let the civil engineer, for example, point out the spot in the construction of a building or bridge where one might be tempted to pass over faulty construction and thus endanger life and property. The chemist may show by experiments performed for the group how food is adulterated and the public is cheated and made sick. Illustrations of a positive as well as negative character should also be used. Again it must be emphasized that observation will make both the information and the principles sought stand out as real experiences so that the desired lessons are actually learned at first hand.

## NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

## NOTES

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## NOTES

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## REFERENCE AND SOURCE MATERIAL

As will be noted in the foregoing plan, considerable of the educational value of this project would be lost if all the source material needed were put into text form for study. Both from the standpoint of setting the members of the group to work to find the answers to their problems in life about them and to insure freshness of material, this section is organized somewhat differently than in the case of a text. For the most part it consists of lists of sources classified on the basis of types of material. In addition to the lists of references some typical examples are given to explain the nature of the help that is available and to start the thinking of the members of the group. The attempt has been made to strike a proper balance between doing the group's work for them and giving no help at all.

The inclusion of this typical source material has been made possible by the kindness of the several publishing-houses in allowing the quotation of the specified sections from their publications. The author takes this occasion to express his appreciation and thanks.

## I. GENERAL HELPS

The members of the group and particularly their counselor should become familiar with the material which is to be found in such books as the following. Although they were prepared as texts for study, the facts contained in them will be of great assistance in giving enrichment to the experiences suggested in the project.

Donnelly, H. M., *What Shall I Do with My Life?* Westminster Press.

Doxsee, H. M., *Getting into Your Life Work.* Abingdon Press.

Evans and Brown, *The Choice of a Career.* Publishing House of the M.E. Church, South.

Foster, E. C., *Making Life Count.* Interchurch Press.

Harris and Robbins, *A Challenge to Life Service.* Methodist Book Concern.

Horton, Douglas, *Out into Life.* Abingdon Press.

Robinson, C. C., *Find Yourself Idea.* Association Press.

Weston, S. A., *The World, a Field for Christian Service.* Graded Press.

## II. INFORMATION ABOUT VOCATIONS

Consult the local librarian or write the Carnegie Library, Pittsburgh, for the bibliography, *Choice of a Vocation*, (price \$0.25), which contains a selected list of books and magazine articles treating of a great variety of occupations. Informational material regarding many of the vocations is found in the books listed on page 23.

- Brewster, E. T., *Vocational Guidance for the Professions*.  
Rand, McNally & Co.
- Filene, Catherine, *Careers for Women*. Houghton, Mifflin  
Co.
- Giles, F. M. and Q. K., *Vocational Civics*. Macmillan.
- Gowin, Wheatley, and Brewer, *Occupations*. Ginn & Co.
- Parsons, Frank, *Choosing a Vocation*. Houghton, Mifflin  
Co.
- Weaver, E. W., *Vocations for Girls*. A. S. Barnes & Co.
- Weaver and Byler, *Profitable Vocations for Boys*. A. S.  
Barnes & Co.

### III. SERVICE WITH THE CHURCH

For information regarding opportunities for service with the church or any of its allied agencies, interview or write your denominational board secretaries and secure from them pamphlets and other literature. In addition to the sources listed under I and II above, see also such books as:

- Crawford, L. W., *Vocations within the Church*. Abingdon  
Press.
- Le Sourd, H. M., *Builders of the Kingdom*. Methodist  
Book Concern.
- Lowe, F. M., *Religious Vocations*. United Society of  
Christian Endeavor.
- Sneath, W. H. (ed.), *Christian Service Series*. Macmillan.  
A series of books in which are taken up the ministry,  
the foreign-missionary task, the Y.M.C.A. secretary-  
ship, Bible teaching in college, executive work in  
churches, forms of Christian social service, and service  
for laymen.

FORMS OF FULL-TIME PROFESSIONAL SERVICE WITH THE  
CHURCH

In the church is included not only the local parish and the larger denominational organization, but also those interdenominational and non-denominational organizations which are working in close affiliation with it and are motivated by the same spirit of service. It should also be suggested that most of the following fields of service are open to women as well as to men. The list is by no means complete or logically organized, but even in its brevity it reveals the wide variety of service demanded of and being rendered by the church of today. The inclusion of this special list of church vocations should not be construed as contradicting the central thesis of this project plan, viz., that the most urgent need from the standpoint of Christian education is not so much to recruit for service with the church as to secure a Christian interpretation of every vocation.

*Forms of ministry in the local church:*

Preacher

Pastor (church visitor, assistant pastor, etc.)

Administrator (in large institutional churches)

Director of religious education

Church secretary (stenography and office work)

Financial secretary

Teacher (in Sunday, week-day, and vacation schools)

Principal or departmental supervisor in the church school

Director of music

Director of recreation and social life

Director of young people's work

*Forms of ministry in church colleges:*

Administrator (president, dean, business manager, etc.)

Teacher of Bible

Teacher of religious education

Teacher of Christian ethics, philosophy, sociology, comparative religions, missions, etc.

Teacher of other subjects (with opportunities for a Christian interpretation)

Student pastor

*Forms of ministry in hospitals and homes:*

Administrator

Business manager

Financial agent

Physician

Nurse

Secretary

Chaplain, visitor, etc.

*Forms of ministry in larger units of the church:*

Administrative

Superintendent of areas (state superintendent, bishop, etc.)

Secretary of special types of work, as missions, education, social service, law enforcement, etc.

Educational

District director of religious education

Specialist in work with age groups as with children, young people, and adults

Specialist in some phase of education as missions, social service, leadership training, etc.

Director of work with students

Publishing

Editor



Business manager  
Writer  
Office secretary  
Printer, proofreader  
Translator  
Salesman (store and field)  
Specialists in particular problems of the church  
Rural-work secretary  
Temperance secretary  
Industrial secretary  
Interracial secretary  
Research secretary

*Forms of ministry with allies of the church:*

Secretary of a council of religious education (large and small units—a wide variety of types of work as with church)  
Settlement worker  
Y.M.C.A. and Y.W.C.A. secretaries  
Boy and Girl Scout executives  
Secretary of Interdenominational Young People's Work, as of Christian Endeavor  
Pastor to unfortunates in institutions  
Charity visitor  
Probation officer

*Forms of ministry in distant fields:*

Most of the foregoing forms of service and many others are open to those who dedicate their talents to service with the church in its more distant fields. For example, the young person interested in agricultural, textile, or mechanical pursuits will find a large opportunity to use them in giving Christian direction to the life and institutions of other peoples.

## IV. SELF-ANALYSIS

Although the best method of discovering one's own talents is scientific and impartial examination by an expert vocational psychologist, nevertheless great help can be obtained by carrying out the suggestions made in the plan above for self-measurement. The leader and members of the group will find the following books helpful in this connection.

Doxsee, H. M., *Getting into Your Life Work*, chap. ix and p. 75. Abingdon Press.

Fryer, Douglass, *Vocational Self-Guidance*. Lippincott.

Gowin, Wheatley, and Brewer, *Occupations*. Ginn & Co.

Harris and Robbins, *A Challenge to Life Service*, chap. xii. Association Press.

Horton, Douglas, *Out into Life*, chap. xxv. Abingdon Press.

Hyde, W. D., *Self-Measurement Readings in Vocational Guidance*. Huebsch.

Robinson, C. C., *Find Yourself Idea*. Association Press.

The Y.W.C.A. through its Association Press, 347 Madison Avenue, also publishes a number of good pamphlets and a very helpful self-analysis blank, copies of which should be secured and used by the group. The form used by the Association in one of our large cities is given here.

QUESTIONNAIRE<sup>2</sup>

## FOR VOCATIONAL AND PERSONALITY STUDY

1. Name \_\_\_\_\_ Date \_\_\_\_\_
2. Address \_\_\_\_\_ Date of Birth \_\_\_\_\_
3. Place of Birth \_\_\_\_\_ Nationality of Parents \_\_\_\_\_

<sup>2</sup> Prepared and used by the Bureau of Personal Problems, Boston Young Men's Christian Association.

4. If a church member, of what church?\_\_\_\_\_
5. Do you live at home?\_\_\_\_\_
- If yes, what other persons make up the household?\_\_\_\_\_
6. If no, in what surroundings do you live (boarding house, hotel or what)?\_\_\_\_\_
7. Is your father living?\_\_\_\_\_Is your mother living?\_\_\_\_\_
8. Are you wholly self-supporting?\_\_\_\_\_
9. Did you graduate from Grammar School?\_\_\_\_\_
- If no, what was last grade completed?\_\_\_\_\_
- At what age?\_\_\_\_\_
10. What grades did you repeat, if any?\_\_\_\_\_
11. Years completed in High School or Prep School\_\_\_\_\_
12. Years completed in College\_\_\_\_\_In University\_\_\_\_\_
- Major Field\_\_\_\_\_
13. What studies have you done your best work in? (Underline.)
- a) History and Science; b) Ancient Languages; c) Modern Languages; d) Mathematics; e) English; f) Others\_\_\_\_\_
14. What studies did you have the most difficulty with?\_\_\_\_\_
15. What subject did you like best?\_\_\_\_\_
- Did you dislike most?\_\_\_\_\_
16. Are you doing any studying now?\_\_\_\_\_What?\_\_\_\_\_
17. How do you spend most of your leisure time?\_\_\_\_\_
18. What kinds of recreations do you enjoy?\_\_\_\_\_
- (Students need not answer the next four questions.)
19. What kind of work are you engaged in now?\_\_\_\_\_
20. What are the chances of your advancement there?\_\_\_\_\_
21. If unsatisfactory, are you doing anything about it?\_\_\_\_\_

22. Are there any schools near by where one could learn more about this work?\_\_\_\_\_Are you attending?\_\_\_\_\_
23. What occupations have you had some experience in?

24. Check (✓) any of the following occupations in which you are especially interested:

Plumber and Steam Fitter	Author	Photo Engraving
Printer	Musician	Surveyor
Machinist	Artist	Jeweler
Electrician	Sculptor	Cabinet Worker
Railroad Mail Clerk	Photographer	Publisher
Chauffeur	Interior Decorator	Auditor
Carpenter	Commercial Artist	Engraver
Stone Mason	Magazine and Book	Gardener
Bricklayer	Illustrator	Draftsman
Sheet Metal Worker		Architect
Painter		Industrial Designer—
Telegrapher		textiles—carpets—
Wireless Operator	Lawyer	rugs—wall paper—
Railroading	Aviator	pottery
Bookkeeper	Army	Certified Public
Stenographer	Navy	Accountant
Civil Service	Actor	Dentist
Baker	Banker	Surgeon
Barber	Policeman	
Blacksmith	Fireman	
Contractor		Teacher
Building Superintendent		Journalist
Manufacturer		Social Worker
Business Executive		Missionary
Sales Manager	Merchant	Charity Worker
Manager	Broker	Editor
Secretary	Traveling Salesman	Music Teacher
Executive	Retail Salesman	Clergyman
Foreman	Sales Clerk	Physician
		Physical Education

25. What occupation do you like best of all? \_\_\_\_\_  
What would be your second choice? \_\_\_\_\_
26. Are you preparing yourself for that position? \_\_\_\_\_
27. Do you usually feel well and strong? \_\_\_\_\_
28. Have you ever had periods of dizziness? \_\_\_\_\_
29. Do you often have bad pains in any part of your body?  
\_\_\_\_\_ Where? \_\_\_\_\_
30. Do you have troubling dreams? \_\_\_\_\_
31. Do ideas run through your head so that you cannot sleep? \_\_\_\_\_
32. Do you have many headaches? \_\_\_\_\_
33. Did you have a happy childhood? \_\_\_\_\_
34. Were you considered a bad boy? \_\_\_\_\_
35. As a child did you prefer to play alone or with other children? \_\_\_\_\_
36. Did you ever run away from home? \_\_\_\_\_
37. Did the teachers in school generally treat you right?  
\_\_\_\_\_
38. Are you easily discouraged? \_\_\_\_\_
39. Do you worry over religious matters? \_\_\_\_\_
40. Have your employers generally treated you right? \_\_\_\_\_
41. Do you know of anybody who is trying to do you harm? \_\_\_\_\_
42. Did you ever court (make love to) a girl? \_\_\_\_\_
43. Have you ever had any great fear or dread of any kind?  
\_\_\_\_\_
44. Do you worry too much about little things? \_\_\_\_\_
45. Can you do good work while people are looking on? \_\_\_\_\_
46. Does some thought continually come into your mind to bother you? \_\_\_\_\_
47. Did you ever have the habit of biting your nails? \_\_\_\_\_
48. Did you ever have the habit of stuttering? \_\_\_\_\_

49. Are you troubled with shyness? \_\_\_\_\_
50. Do you tire of most things quickly? \_\_\_\_\_
51. Do your interests change frequently? \_\_\_\_\_
52. Do you feel sad or low spirited most of the time? \_\_\_\_\_
53. Have you ever had trouble with your nerves? \_\_\_\_\_
54. Do you like outdoor life? \_\_\_\_\_
55. Are you losing interest in your work? \_\_\_\_\_
56. Are you satisfied with your progress? \_\_\_\_\_
57. Do you want personal advice on any physical condition? \_\_\_\_\_
58. Do you want personal advice on any moral question? \_\_\_\_\_
59. Will you state in not more than 200 words your particular problem, if any, and give any additional facts which will be helpful in understanding it?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

#### V. BIOGRAPHICAL MATERIAL

Biographical material is plentiful, and is to be found in many books and magazines. A number of the lesson courses prepared for adolescents in the church school contain biographies of men and women inspired by Christian motives. The range of material is so vast and the choice by any one group is so dependent upon the vocations considered that only a few of many helpful titles are suggested here.

Adams and Foster, *Heroines of Modern Progress*. Sturgis & Walton Co.

Bok, Edward (Autobiography), *The Americanization of Edward Bok*. Scribner's.

Carnegie, Andrew, *The Empire of Business*. Doubleday, Page & Co.

Crafts, W. F., *Successful Men of Today*. Funk & Wagnalls Co.

Hurband, J., *Americans by Adoption*. Atlantic Monthly Press.

Nash, Arthur, *The Golden Rule in Business*. Revell.

Parkman, M. R., *Heroes of Today*. Century Co.

Parkman, M. R., *Heroines of Service*. Century Co.

Peabody, E. C., *Lives Worth Living*. University of Chicago Press.

#### VI. HUMAN-INTEREST STORIES

Story material giving the "human-interest touch" may be found in the daily papers, and such magazines as *Success*, the *American*, the *Ladies Home Journal*, and the *Saturday Evening Post*. Three such accounts are quoted here.

#### WHOLE CITY MOURNS AS DEATH DRAWS NEAR TO BABIES' FRIEND

DR. WHITENACK, OF NEWARK, ASKS, "WHAT OF MY PATIENTS?" WHILE GRATEFUL MOTHERS OFFER

UNAVAILING AID AND THOUSANDS PRAY

NEW YORK, Dec. 11.—"My baby patients. What of them?" Dr. Royal Miller Whitenack, Newark babies' specialist, dying in the Presbyterian Hospital there, gasped the question last night in a moment of consciousness.

Given up by the best physicians in Newark, himself realizing the hopelessness of his condition, his first thought was still of the children intrusted to his care.

A woman, grasping a little boy by the hand, asked that question at the hospital last night. She was typical. She had called to offer her blood for transfusion, as more than a hundred mothers had done before her.

For Dr. Whitenack has been more than a physician; he has been a comforter, a guide, and a friend to legions of fearful parents, endearing himself wherever his kindly hand has touched and his cheerful smile brought new hope.

Dr. Whitenack was in general practice ten years ago when he lost his only son, a child of eight. Ever since he has specialized in diseases of children, finding solace in bringing happiness to others, working night and day that babies might live, refusing fees where poverty was encountered.

Twenty-one doctors, all his friends, have agreed the physician cannot live more than a few hours. . . .

Prayers for the dying physician were repeated yesterday in virtually all Newark churches, including the Roseville section, where Dr. Whitenack has his office and home. Catholics, Protestants, and Jews joined in the appeal.—*Boston Globe*, Dec. 11, 1922.

## NEGRO SCIENTIST AMAZES AUDIENCE

### MAKES PRODUCTS FROM PEANUTS AND SWEET POTATOES

NEW YORK, Nov. 18.—Dr. George W. Carver, a negro professor of Tuskegee Institute and son of an ex-slave, spoke this afternoon at the forty-second anniversary celebration of the Women's Board of Domestic Missions of the Reformed Church of America, held at the Marble Collegiate Church, and astonished the large assembly with his discoveries in agricultural chemistry.

He brought exhibits of his discoveries from the Alabama school founded by Booker T. Washington, showing how he had produced one hundred useful products from the



sweet potato, including rubber, coffee, candy, dyes, paste, paint, starch, vinegar, ink, shoe-blackening and molasses and 105 products from the humble peanut. . . .

It was brought out at the meeting that although Dr. Carver was poorly paid, he had refused the offer of a princely salary from Thomas A. Edison, who wished to have the professor join his laboratory staff at Orange, N.J. He also has refused offers from others, preferring to remain with his own people and help them solve economic conditions in the South.

A large factory is now being erected outside Tuskegee, where paint is to be produced from the sweet potato.

"I've never received any money for my discoveries," Dr. Carver said. "Somebody who had benefited by one of my products from the peanut sent me \$100 the other day, but I sent it back to him."

His most important and most recent discovery in a peanut product is a pulmonary remedy, which he revealed at today's service for the first time. While Dr. Carver would not admit that he was on the trail of a discovery for the cure of tuberculosis, he declared that his new product, which he called a creosote solution, was a step forward for the treatment of all pulmonary troubles, and that it was a food as well as a medicine. He showed that it was perfectly easy to emulsify creosote with the peanut product. The whole difficulty in chemistry up to now, he said, had been to find something with which creosote would emulsify.

"I reckon some of you folks don't think so much of the peanut," he said. "Why I've discovered thirty-two different kinds of milk in the peanut, and richer than cow's milk."

He told how in the clay of the country around Tuskegee he had discovered three hundred different colored paints, one of them an Egyptian blue, the color so fre-

quently used by the ancient Egyptians, and the making of which was a lost art. A plant is to be built, he said, to produce paints from this clay.

A year ago Dr. Carver won the Spingarn medal, presented annually for the most distinguished achievement by an American citizen of African descent. It was from his discoveries that the government made bread from sweet potatoes during the war.—*Boston Herald*, Nov. 18, 1924.

### HE GAVE UP \$10,000 A YEAR FOR A TEACHER'S JOB—AND HAPPINESS

About five years ago, a certain Boston newspaper printed a short article which began—in big type—with these questions:

“Would you give up \$10,000 a year for an ideal?”

“Would you sacrifice a position as vice-president of one of Boston's biggest firms for a professor's chair in a university at a comparatively meager salary?”

Then came the announcement that Harry R. Wellman had resigned the vice-presidency of the Walter M. Lowney Company to become a professor at Dartmouth College.

Vice-President Wellman's salary was \$10,000 a year. Bonuses and that sort of thing had swelled his income to \$15,000 a year. As Professor Wellman he was to receive \$3,300 annually.

Evidently, Wellman was not a dollar-chaser. Moreover, he wasn't quitting the business game because he was getting too old, for he was then only thirty-eight. He wasn't quitting because the pace was too swift, or the struggle too strenuous. He could measure himself against his competitors and hold his own—or better.

No, he was neither old, nor tired, nor lazy, nor disgusted. On the contrary, he was taking a job that would involve harder work and would require more vitality.

Wellman took it simply because he believed it would make him happier. He had sense enough to know that *happiness* is the greatest prize in life; he was going after that prize. . . .

"Why do you suppose I'm here, in this college, today? Because I love this house of mine, this glorious country up here? I do love them, but that isn't what keeps me here. Is it because I'm a bug on business and want to help train a lot of young men to be bugs in their turn? Yes, partly. But that isn't the chief reason.

"The truth is that I'm having a more wonderful time here than I could have anywhere else. And I'm having it because I'm getting the most wonderful *human contact* that I can imagine.

"See this room here!" He indicated, with a gesture, the big living-room, with its timbered ceiling, its grand piano, big easy-chairs, books, and its cheerful fire. "Not a day passes that the boys don't come here—singly, in pairs, in squads! Not merely the boys in my own department. They *all* come. Sometimes they come in the middle of the night; get me out of bed to talk over something that can't wait. At least, *they* can't wait. So I come downstairs, and we talk it all out.

"Believe *me*, they get the best I have to give! I can't just listen carelessly, and duck their problems. You can't fool these boys with any mere bluff at being interested. *They know*. . . .

"But whose fault is it, if a man's son, for instance, doesn't make his father his comrade and confidant? Not the son's! I'll swear to that. Boys are only too glad to have an older man's friendship, provided they believe in his sincerity and tolerance and understanding. They have a right to expect these things in a father, more than in anyone else. But they don't always get it.

"And they have a right to expect, from the time they are mere kids, that their father will give them serious and constant attention. Do they get it? They do *not*, except in rare cases. For sixteen or seventeen years, a father lets his boy work out his own problems. To the father, engrossed in business, the boy doesn't seem to *have* any problems.

"But he does have them, every single day. He blunders somehow or other, poor youngster, trying to get his bearings and to steer his own course. Then, finally, the father realizes that his son is almost a man, soon to be faced with a man's problems. All of a sudden, the father begins to be scared. There are rocks ahead on the course his boy must navigate. He abruptly wants to warn, to counsel; if necessary, to command.

"But the tables are turned now. A father, who has been indifferent and callous during his son's boyhood, finds that his *grown* son can beat him to a frazzle when it comes to callousness and indifference. The father reaps a bumper crop of exactly what he has sown.

"That kind of father—and there are far too many of them—loses a wonderful experience. I know, because I have what he misses. He may have piled up millions, millions to leave his son. But if that's all he has to give to his boy—God pity them both! The boy gets from somebody else the things he wants most: sympathy and understanding.

"My happiness comes from the fact that I have been able to give at least a sympathetic understanding to hundreds of boys. Thousands of men could do the same with a few boys, anyway. It would take a little time, some thought, and a great willingness to be interested. But it would pay enormous dividends in satisfaction. . . .

"A good many business men—and others—need to start a new profit and loss account; one that will be reck-

oned in terms of heart and mind, instead of dollars and cents. That's what I did five years ago. And I am glad to report that so far there has been a very favorable and gratifying balance on the credit side. In other words, I'm happy."

—KEENE SUMNER, *American Magazine*, March, 1925.

#### VII. VOCATIONAL IDEALS

It is fundamental that the consideration of each vocation include due emphasis upon the Christian ideal for those who are to follow it. Many of the books listed above set forth such ideals. It is suggested that those who are to lead in the discussion of the various callings secure statements of Christians who have made good in the particular vocation. A good plan would be to write to such leaders, if their advice and ideals are not published. *Codes of Ethics*, by E. L. Heermance (Free Press Publishing Co., Burlington, Vt.), contains the officially adopted ethical standards of many of the trades and professions. Several statements of vocational ideals given by outstanding leaders are quoted below.

Undoubtedly the greatest service that one has to give in all the personal relations of life is the gift of himself. To be true to that self divinely given, to respect that, and to give that is both one's greatest sacrifice and one's greatest life. The two are not at odds; they interpenetrate each other.

Self-sacrifice, as commonly understood, is not the sole guiding principle of Jesus. The other side of the paradox—joy in a true love—must perpetually come in. For example,

when the youth is seeking to solve the problem of the investment of his life in the choice of a calling in a truly sacrificial spirit, he is not merely to ask: What is the largest, hardest sacrifice I can make? But in normal conditions, he is rather to ask: What sacrifice will most surely enable me to give steadily my best self to other men? And that sacrifice will be found in work which he can take on with zest and do with joy, as involved in the divine calling expressed in his very nature.—HENRY CHURCHILL KING, Baccalaureate Address at Oberlin College.

“What shall be my attitude towards disease, crime, and poverty—the three great enemies of the nation? When I choose my career for life, what shall be my relation to those in distress? Shall I ignore the great social evils, or shall I enlist, in one capacity or another, in the warfare against them?” Of all questions before youth today, these are among the most important.

In facing the problem of a life occupation, the youth may assume one of four attitudes. First, he may frankly say to himself: My purpose in life shall be to make money; money will buy anything, all the pleasures of the world; and I will get all of it I can. Secondly, he may say: In these days of competition when it is difficult to get desirable employment, my main purpose shall be to make a decent living. If I can make enough to enable me to live with a fair degree of comfort, that is all I ask. In the third place he may say: What I want is to get something interesting. There is so much drudgery in industry, so many who do one irksome task from morning to night; if I can get into a line of work I can enjoy, I shall be satisfied. Finally, he may say: My purpose in choosing a life work shall be to find an occupation in which I may in some way and in some degree reduce human misery. I shall have to make a living, of

course, in order to do efficient work; but with proper training, I shall have no trouble in doing that. My main purpose shall be to do *something* to aid in bringing to a successful conclusion one or more of the great campaigns against disease, crime, and poverty. Of these four possible attitudes which one should the youth adopt?—H. H. MOORE, *The Youth and the Nation*.<sup>3</sup>

### OATH OF ADMISSION TO THE BAR

*I do solemnly swear:*

I will support the Constitution of the United States and the Constitution of the State of \_\_\_\_\_;

I will maintain the respect due to Courts of Justice and judicial officers;

I will not counsel or maintain any suit or proceeding which shall appear to me to be unjust, nor any defense except such as I believe to be honestly debatable under the law of the land;

I will employ for the purpose of maintaining the causes confided to me such means only as are consistent with truth and honor, and will never seek to mislead the judge or jury by any artifice or false statement of fact or law;

I will maintain the confidence and preserve inviolate the secrets of my client, and will accept no compensation in connection with his business except from him or with his knowledge and approval;

I will abstain from all offensive personality, and advance no fact prejudicial to the honor or reputation of a party or witness, unless required by the justice of the cause with which I am charged;

I will never reject from any consideration personal to

<sup>3</sup> Copyright 1917. Published by the Macmillan Co. and reprinted by permission of the Macmillan Co.

myself the cause of the defenseless or oppressed, or delay any man's cause for lucre or malice. *So help me God.*

If a young man chooses his vocation so that his best abilities and enthusiasms will be united with his daily work, he has laid the foundations of success and happiness. But if his occupation is merely a means of making a living, and the work he loves to do is sidetracked into the evening hours or pushed out of his life altogether, he will be only a fraction of the man he ought to be.—FRANK PARSONS, *Choosing a Vocation*. Houghton Mifflin.

One glorious advantage of youth is the ability to look ahead and largely plan the future and life's work. Most of you desire to be in a business or profession where you can have the comforts and many of the luxuries of life, together with life's pleasures and recreations. You probably believe that if you can secure enough money most of your problems will be solved and you will live happy ever after. You, therefore, naturally look to that business or profession for your life work which will give the greatest money return. That is perfectly natural, too. Furthermore, it is right to desire the necessities, many luxuries, and the real pleasures of life—but the belief that money alone can supply these things is a very different question.

I have personally known and talked with many of the leading business men of this country. The real pleasures they have derived from their business have been from the service rendered rather than from the money made. The money came as a result or reward of service. Hence, service is more productive of real happiness than money. Statistics show very clearly that this is true. Moreover, I say this not from any theoretical viewpoint, but from an every-



day knowledge of men who lead in both business and professional life. . . .

Thus we find that service can bring more real happiness than money and also produce more permanent results. I, therefore, say to you young people that if you sincerely want to get the most out of life choose an occupation or business where you can render a real service to others. Many men are today sacrificing their future—and the future of their families—by being in business just for money.—ROGER BABSON, in a statement prepared for the February, 1925, *Bulletin of the Student and Young People's Department*. Congregational Educational Society.

There is all the difference in the world between "hunting a job" and "choosing a vocation." In the former case, the work which one does is primarily a mere means of securing wages. But in a vocation the primary reward is found in the opportunity to do something worth while. A certain university professor, when pitied for the smallness of his salary, replied: "If I were able, I should be glad to pay for the privilege of doing what the university employs me to do. . . .

The Roman Catholic church provides certain ways of dedicating one's life entirely to religious activities. The monk or the nun withdraws from ordinary occupations so as to be free to devote all time and energy to the perfection of character and the service of men in religious ways. . . . In Protestantism there is no specific calling which is in and of itself peculiarly religious.

The word "minister" has been monopolized by the clergy. But in the literal sense of the word, every true Christian is a minister. . . . Martin Luther suggested to house servants that they could give a genuinely Christian character to their humble duties if they were to remember

that they were cleaning the house or cooking the meals for people whom the Lord Jesus loved. . . . A Christian purpose may be expressed in any occupation which is worthy of one's capacities and which is so ordered as to keep foremost the ideal of service to one's fellow-men.—GERALD BIRNEY SMITH, *Principles of Christian Living*. University of Chicago Press.

Today practically the entire Christian ministry, one of the most important bodies of men, has come under the law of leadership for service. It was once, at least in its upper-class sections, rich with unearned incomes, pervaded by graft, and domineering in spirit; it is now a clean and plain-living profession; whatever its shortcomings, graft and extortion are not of them.

The question is now, whether other professions will go through the same historical process of cleansing. The religious spirit has pioneering qualities; under its impulse men blaze the trail which broad social movements or historical developments follow later. Greedy leadership first seemed intolerable in the church; after a time it may become intolerable in politics and business. The trend of civilization is toward intelligent service on plain pay. Educators, judges, scientists, doctors, are on that basis now. It has become dishonorable for them to use their positions for a holdup.

. . . .  
Can business be brought under the law of service? Or is commerce constitutionally incapable of it? There are many indications that a conscious spiritual change is coming over those men in business who have enough intellect and character to look beyond immediate needs. The type of business leadership which took millions out of filthy factory towns, wore out women and took the youth out of children, cleared twelve per cent from slum tenements, kept men and

women from marriage by underpayment, and kept the cradle empty by high prices and fear of the future—this type of leadership is antiquated. It belongs to a pre-Christian and pagan age. It is only a question whether business leaders will voluntarily turn their back on such misuse of power or have a change forced on them. Those who mark time on the old methods will become moral derelicts, and their wealth will not forever screen their moral obtuseness.

The nation needs leaders who will persuade conservative farmers to use scientific methods; who will teach our wasteful people the value of self-restraint, and the beauty of co-operative buying and selling; who will teach our communities that it is a sin to rob our own children by leaving soil, water, and forests poorer than we found them; who will give the people good housing without taking the unearned increment; who will organize the dangerous industries for safety; who will place the relations of leaders and workers in industry on a basis of justice and good will so that industrial peace can be attained. Is such an object satisfying to a young man of business capacity, or does he want to build a million-dollar house and populate it with one child? It is confessed that civilization has been succeeding on the technical side and failing on the ethical. The more the machinery of life is concentrated in the hands of a limited group of business leaders, the more important does the social enlightenment and moral objective of these leaders become to society. To which of the two types do we belong?—WALTER RAUSCHENBUSCH, *The Social Principles of Jesus*, pp. 108-10. Association Press.

#### VIII. BIBLICAL MATERIAL

Some biblical material has been referred to above ("Suggested Programs," E). *A Challenge*

*to Life Service*, by Harris and Robbins, uses much pertinent Scripture material. As source material to aid in carrying forward this project, the Bible references used will fall in three classes:

a) Story material, describing or mentioning Bible characters who followed various vocations. The use of such material because the vocation studied is mentioned in the Bible is of itself of comparatively slight value.

b) Biographical material of varying worth, depending upon the character chosen and the method of presentation.

c) Statements of principles taking their value not from any literal connection with a particular vocation but from the extent to which they aid in a Christian solution of the problems involved.

#### IX. INSPIRATIONAL LITERATURE

##### WHERE CROSS THE CROWDED WAYS

'Tis but a half truth the poet has sung  
Of the house by the side of the way;  
Our Master had neither a house nor a home,  
But he walked with the crowd day by day.  
And I think when I read of the poet's desire,  
That a house by the road would be good;  
But service is found in its tenderest form  
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,  
Let me seek out the burdens that crush,

Let me speak a kind word of good cheer to the weak  
Who are falling behind in the rush.  
There are wounds to be healed, there are breaks we must  
mend,  
There's a cup of cold water to give;  
And the man in the road by the side of his friend,  
Is the man who has learned how to live.

Then tell me no more of the house by the road,  
There is only one place I can live;  
It's there with the men who are toiling along,  
Who are needing the cheer I can give.  
It is pleasant to live in the house by the way,  
And befriend, as the poet has said;  
But the Master is bidding us, "Bear ye their load,  
For your rest waiteth yonder ahead."

I could not remain in the house by the road,  
And watch as the toilers go on,  
Their faces beclouded with pain and with sin,  
So burdened, their strength nearly gone.  
I'll go to their side, I'll speak in good cheer,  
I'll help them to carry their load:  
And I'll smile at the man in the house by the way,  
As I walk with the crowd in the road.

Out there in the road that goes by the house  
Where the poet is singing his song,  
I'll walk and I'll work midst the heat of the day,  
And I'll help falling brothers along.  
Too busy to live in the house by the way,  
Too happy for such an abode,  
And my heart sings its praise to the Master of all,  
Who is helping me serve in the road.

—WALTER J. GRESHAM

God give us men. A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking.

—JOSIAH GILBERT HOLLAND

#### X. A CHRISTIAN'S LIFE-WORK PURPOSE

Below are given two statements to help the members of the group in formulating one of their own:

I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than for my personal success.

I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

As I find it, I will follow it under the leadership of Jesus Christ wheresoever it take me, cost what it may.—  
HARRIS AND ROBBINS, *A Challenge to Life Service*, p. 67.  
Methodist Book Concern.

#### FIVE POINTS IN THE STAR OF SUCCESS FOR THE YOUNG CHRISTIAN IN THE CHOICE OF HIS LIFE-WORK

Since God has endowed me with capacities and talents which He meant for me to use, I will consider their possession a call to make the best possible use of them.

Since complete self-realization can come only when one is engaged in work which he enjoys, I will seek and carry on that life-work which is the best expression of my creative nature.

Since God expects the best of His children, I will endeavor to co-operate with Him in creating the best possible world by being a leader in my chosen vocation.

Since the task in which I am helping God is for me the most important task, I will pay the price of ultimate, even though long postponed, victory by thoroughly equipping myself and by faithfully enduring toil, and sorrow if must be, even as did the Master, my Leader.

Since my own happiness and success are inextricably interwoven with those of all others of God's children, I will dedicate my vocation to the service of humanity.

## NOTES

Additional references and source material may  
be put on these pages.



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